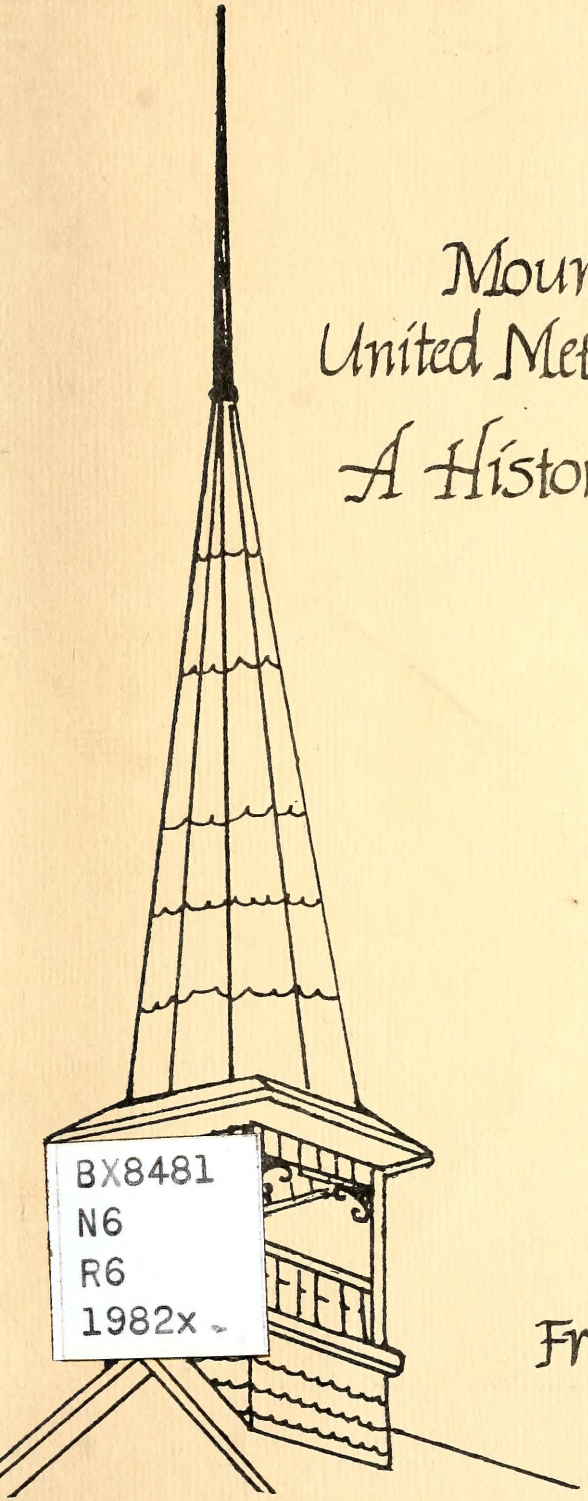
Mount Zion United Methodist Church

A History: 1850-1982



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FROM THE
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Mount Zion

United Methodist Church

A History: 1850-1982

Upper Crabtree Community
Haywood County, North Carolina

Compiled and Written by:
Frances Nichols Rogers

Frances N. Rogers

Cover illustration by Hiram McCracken, Black Mountain, N.C. -- Original Mount Zion bell tower and steeple. Calligraphy by Lynn Palmer, Rush Fork, N.C.

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PREFACE

In commemoration of the 132nd anniversary of the founding of Mount Zion, the 100th anniversary of the construction of the the present building, and in celebration of the new Fellowship Hall and Educational Building, this history has been written for presentation to the friends of the Church.

It is written in tribute to these members who lived between 1850 and 1900. They have long since gone on to a new life, but their efforts are visible today, and their dreams have become reality for each of us. It is the hope of the writer that this heritage will continue to bind us to the past and will strengthen us as we step into the future.

I would like to thank all the people who have helped gather the information in this book, especially Monnie James, Hilda Luther, Louie Noland, Peggy Briggs, Evelyn Sutton, Pauline and Cassius Rogers, Jim Best, Margaret and Ray Best, Hiram McCracken, John Rogers, and my husband, Terry. The resources of the Library of the General Commission of Archives and History of the United Methodist Church, and the Haywood County Courthouse have proven to be invaluable, and we appreciate their availability. Thanks, too, go to Susan Shumolis and Anne Parrish for editing, to Connie Leopard for typing, and to Dale Ratcliffe for his service of printing.

Frances Nichols Rogers
Upper Crabtree, N.C.

INTRODUCTION

Mount Zion United Methodist Church is located in the Upper Crabtree Community of Haywood County, North Carolina. Surrounded by rambling mountains of the Appalachian system that cut through the western end of the state, the community is divided into four sections: Bald Creek, Liner Creek, Rogers Cove, and the valley along Crabtree Creek. Crabtree Bald overlooks the community to the north, while Chambers Mountain borders it to the south. Buncombe County lies to the east, and Lower Crabtree and Iron Duff communities are to the west.

Farmer, industrial workers, homemakers, and educators make up most of the population of Upper Crabtree. Tobacco and beef cattle are the chief farm products. The community is residential and farming with no stores, schools, or non-farm businesses. The three churches are scattered: Rock Spring Baptist is in the Liner Creek area, James Chapel Baptist is in Bald Creek, and Mount Zion is in the Crabtree Creek Valley.

Mount Zion is a point on the Crabtree Charge in the Waynesville District of the Western North Carolina Conference. The small church has a membership of seventy five in 1982. The century-old building is believed to be the oldest brick church structure in the county.

Mount Zion was first a church on the Waynesville Circuit of the Asheville District of the Holston Conference. The Circuit was moved to the Franklin District in 1866. When the Western North Carolina Conference was erected from the North Carolina and the Holston Conferences in 1890, Mount Zion was included in the new conference. In 1899, the Waynesville District was formed and Mount Zion has been a part of it ever since.

In 1939, the church became "Mount Zion Methodist Church," dropping the "Episcopal" and "South" when the three independent branches of the Methodist Church in the United States joined together. The Evangelical United Brethren merged with the Methodist Church in 1968, and "United" was added to the name. The current name is "Mount Zion United Methodist Church."

Yesterday

THE LOG CHURCH: 1850-1882

"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou has redeemed; this Mount Zion, wherein thou hast dwell..."
Psalm 74:2

Who dreamed the first dream of the Methodist Church for Upper Crabtree? Who felled the trees and notched the logs for the walls? Was it the outgrowth of meetings held in a little schoolhouse or in homes or in a brush arbor? Or did it spring from the Campground Meetings over in Clyde?

Complete answers to these questions elude us because of the passing of time. Yet, the stirring of old memories and research into conference and circuit records yield enough information to form partial answers.

On October 28, 1850, a two-acre site near the Big Rocks and close to the convergence of the three creeks of Upper Crabtree was deeded to the Methodist Episcopal Church, South, by Joseph McCracken in consideration of the sum of one dollar. W.M. Ferguson, William M. Penland, Marcus L. Boone, James L. Duckett, and D.C. Howell, trustees, were to "erect and build

or cause to be erected and built, a house or place of worship for the use of the members of the Methodist Episcopal, South..."[1] Although the identity of Joseph McCracken is uncertain, his signature of "X" was witnessed by Asbury Rogers and Enos McCracken.

The church, possibly the first in Upper Crabtree, was built of logs and named "Mount Zion Methodist Episcopal, South." Located where the parking lot is today, the sanctuary stood beside the main wagon road that threaded the fast-growing community. The community cemetery crested the hill behind the church.

The families of James L. Duckett, Silas Kirkpatrick, Jess Bradshaw, John Rogers, Marcus L. Boone, William M. Penland, and William Roberts were among the members. Names of other families are not presently known.

Rev. A.G. Worley, the Waynesville Circuit Pastor-in-Charge in 1849-1850, may have been influential in organizing Mount Zion. D.C. Howell, a prominent local preacher and farmer, organized many Methodist Churches in Haywood County during his lifetime.[2] As he is listed as a trustee on the 1850 property deed for Mount Zion, he could have led the group in organizing. Probably he preached often in the church.

Mount Zion was a point on the Waynesville Circuit, a part of the Asheville District of the Holston Conference, in 1850. William Hicks, Presiding Elder,

held the position equivalent to the District Superintendent of today. Edwin Wexler was appointed Pastor-in-Charge for the Circuit that fall and became Mount Zion's first pastor. Young Wexler soon became one of the "most promising and honored sons"[3] of the Holston Conference.

"He seemed to be full grown from the start. This fact was due to a very superior intellect, a superior elocution, and a mind stored with the best thoughts and verbiage of some of the greatest thinkers and writers of the church...had absolute confidence in the Bible as the Word of God and in Jesus Christ as his personal Redeemer," writes R.N. Price who knew Wexler well. "Before the war, he was the picture of health...but tuberculosis developed. He entered the army, hoping an outdoor life might check the progress of the destroyer...he died April 11, 1865."[4]

The Waynesville Circuit encompassed all of Haywood County and part of Swain, Jackson, and Transylvania counties. The membership of 1850 included 720 whites, 31 colored, 141 Indians. With the Circuit being so large, the Pastor could not often preach in every church. Local preachers and exhorters supplemented his work, and on occasion, so did the Presiding Elder.[5]

Upper Crabtree was prospering in 1850. Income from weaving, soap-making, dressmaking, and other home industries, as well as that from the sale of handmade wagons and farm equipment helped citizens pay their taxes, purchase land, and buy staples. There were no medical services, schools, or post offices in the community yet.

Some of the residents must have felt crowded and restless for they followed the call of the Great West. Brothers Enos and Joseph McCracken, Jr. led twenty one relatives and neighbors from Crabtree to Montague County, Texas, in 1859. Their wagon train was made up of one buggy, one large hack, and two covered wagons.[6]

One young family that attended Mount Zion, the family of Marcus Lafayette and Nancy Miranda Rogers Boone, moved to Dutch Cove, near Candler, N.C. in January, 1855. (Mr. Boone had served as a church trustee when the 1850 deed was made.) Three months later Mrs. Boone died. Mr. Boone died in April, a few weeks later. Their two little boys were taken by Margaret Ratcliffe, a sister of Mrs. Boone's, to her home in Ratcliffe Cove where she cared for them. Cassius died as a young man. John Kadar grew up to be a leader in the Waynesville Methodist Church. He married a daughter of William Kerr, who was the Mount Zion (Waynesville Circuit) pastor in 1874.

The War Between the States brought tears and turmoil to Mount Zion's people and their neighbors. Dozens of men and boys left Crabtree to fight for the Confederacy. Three of Mount Zion's sons provided leadership for the troops: Asbury Rogers served as Captain of Company A of the Sixty-Second Regiment; his brother, Dr. Hugh Manson Rogers, was the company surgeon; and another brother, Columbus Rogers, rose to the rank of Colonel in the Home Guards.[7] Two of their brothers were killed at Chicamauga. Lawson Kirkpatrick died from injuries, as did others. His brother, Milas, was wounded and had to walk with the aid of canes the rest of his life.

Several men from Crabtree spent two difficult years in Camp Douglas, the largest prisoner-of-war camp in the North. Lack of food, unsanitary conditions, and cold blasts from nearby Lake Michigan resulted in a high death rate. Some of them made it back home. But it was only those who went in with determination to live through it and get out, that made it, according to Asbury Rogers.

Undoubtedly, prayers and supplications to God were poured out, again and again, at Mount Zion during the War. Surely it was the faith that had its beginnings within those walls that strengthened the soldiers and regenerated them as they plunged into the horrors of war.

The Church continued to function during the War. The Circuit Quarterly Conference Minutes illustrate the hardships of the people of Mount Zion:

> "November 28, 1863...James L. Duckett, steward...Sabbath Schools suspended during the winter, but oral instruction not neglected... Collected for the ministry: Shady Grove, $12; Mt. Zion, $10; Fines Creek, $10; Richland Institute, $10; Public Collection, $15; Claims of Pastor-in-Charge fixed at $1,050.00 for the 1863-64 year..."[8]

Apportionments and actual collections from Mount Zion were far apart, as shown in this table.[9]

Date	Appt.	Collected
1864-65	?	$95.00
1865-66	$78	$ 4.60
1866-67	$50	$26.40
1867-68	$65	$ 7.00
1868-69	$54	$17.80
Dist.Parsonage	$60	
(Total D.P. was	$540.00)	
1869-70	*	$14.25
1870-71	*	$25.25
1871-72	*	$24.00
1872-73	*	$39.00
1873-74	*	$ 8.00
1874-75	*	$25.70
1875-76	*	$22.50

James L. Duckett represented Mount Zion as a steward and/or a trustee of almost every Quarterly Conference between 1863 and 1871, when he moved to Colorado. Appointed as a trustee for the Mount Zion property in 1850, he held that position for twenty one years.

*Apportionments not listed

Mr. Duckett lived with his wife, Sallie McCracken, a daughter of John McCracken, on Bald Creek near the present entrance to Hidden Valley. They reared a family of thirteen children. The old Duckett Lane that ran along Bald Creek was named for him. It was the main road in the early 1800's.

On the Circuit level, Mr. Duckett took a very active part. He was elected to attend the District Conference in Franklin in 1867 and in 1868. He was appointed with three other men to see about procuring a district parsonage in 1867. In 1869, he was appointed to "superintend the collection of subscriptions to pay for and secure the right of parsonage property...in Waynesville."[10] The following spring, he led a committee in selecting a suitable location for building Renno's Campground (near the present town of Canton).

When Mr. Duckett moved to Colorado, Silas Kirkpatrick and his son, J. Taylor, were appointed by the Quarterly Conference to serve as "trustees of church property at Mount Zion...in the stead of Bro. Layfayette Boone, deceased, and Bro. J.L. Duckett, moving away."[11]

Mr. Silas attended many Quarterly Conferences after 1871. In the 1874 minutes, he is mentioned as a Class Leader.

J. Taylor Kirkpatrick was first mentioned in the minutes when he was received into full membership by the Conference on May 30, 1868. By 1871,

he was a Circuit Steward. Annually, he was re-examined and relicensed until 1872 when the circuit was divided. In 1873, he was elected to serve as a trustee for the new Ferguson's Campground in Iron Duff. At the recommendation of Rev. T.J. Pope in 1874, he was elected Sabbath School Superintendent of Mount Zion.

The minutes also reveal that Henry Smith was accepted into membership from the Baptist Church on April 15, 1876. He was the father of the late Boring Smith, and was twenty three years old when he joined Mount Zion.

Finally, the minutes tell of a Mount Zion member who moved to Waynesville and joined the church there -- Dr. Hugh Manson Rogers. Dr. Rogers was very active in that church and in Waynesville Circuit and Franklin District affairs, serving in many capacities.

The Waynesville Circuit was made up of seventeen churches in 1864, including Mount Zion, Parker's Chapel, Fines Creek, Cataloochee, Shady Grove, Cross Roads, Waynesville, Henry's Schoolhouse, Shook' Campground, Bethel, Panther Branch, East Fork, Mornin Star, Arnow Plains, Harmony Grove, Beaver Dam, and Richland Institute at Tuscola. Jacob Bierhardt, Preacher-in-Charge, reported in 1865 that the churches were "not very prosperous but are improving. In a Sabbath School report he mentioned, "a number of schools have been organized, but owing to the

distracted state of the country, I have been unable to ascertain how many are in successful operation. Some oral instruction has been imparted, but, owing to the confused state of the country the work has been hindered in almost every particular."[13]

T.F. Glenn was pastor in 1867. He wrote, "on portions of the work the spiritual condition is very encouraging. I regret to state, however, that many of our societies are retrograding rather than advancing. The love of many having waxed cold. Trust a brighter day will soon dawn."[14] Two months later he went into more detail: "spiritual condition is by no means flattering...prayer and class meetings are neglected...sorry to report that there is a deplorable lack of spirituality amoung the membership. Trust that this state of affairs will not long continue."[15]

They didn't. A spiritual awakening followed, evidently. Ten Sabbath schools and seventeen churches were operating in 1876, with 826 members in the circuit. An assistant preacher was requested in January and was supplied by April 15th. Two hundred converts were presented for membership in September. Such an increase resulted in the establishing of a North Haywood Circuit, in October, with J.R. Long as pastor. Mount Zion was moved to the new circuit and, thus, was no longer mentioned in the Quarterly Conference minutes.

Western North Carolina entered a new age in the decade of the 1880's. Although much of the country was in a economic slump, Haywood County joined her close neighbors in a period of revitalization. Soldiers who had returned from the Civil War had slowly pieced together their broken lives and started again. The fields and forests were once more producing abundances. Hope was reborn.

Crabtree had been one of the three major settlements in Haywood County prior to the War. Now it fairly bustled with growth. New ground was cleared each year, for poor farming methods took their toll. The creeks were slowly being channeled so more land could be farmed. New families moved in, and others grew. Some of the children attended school at the Crabtree Institute where they were educated by Re. D.T. Towles and Miss M.D. Towles. The Peru post office on Bald Creek now served the community. S. Ferguson had begun operating a copper mine where he may have employed several neighbors. W.M. West engaged in blacksmithing and W.M. Wilson in coopering. W.C. Hill ran a corn mill and a saw mill, as did V. McCracken who also ground wheat for flour. Dr. W.R. Ferguson and Dr. Robert Roberts served as physicians, and Dr. Ferguson also had a general store. A.J. Fincher, too, ran a store. Ministers residing

in the community were Rev. P.R. Young, a Baptist, and Rev. D.T. Fowler, a Presbyterian.[16]

Stock still roamed the community, but there was much talk of passing a bill that would make fencing mandatory. Mark McCracken, a prominent livestockman, organized his neighbors and soon got the bill passed in Crabtree, Iron Duff, and Clyde. The whole county had passed it into law by 1893.

In Waynesville, a brick courthouse was being planned and there was talk of outlawing stocks and whipping posts. But the biggest boon to economy and the spirit of the people was the completion of the Southern Railway to Canton. Freight and passenger trains were busy making the run from Asheville (population 2,116) to Canton by the spring of 1882. By the next fall, the railroad reached Waynesville. Markets were now more accessible and Clyde became the major shipping point on the railway. The isolation of Western North Carolina ended.[17]

In this context, the story of the brick Mount Zion begins. A fire, thought to have been the work of an arsonist, consumed the log church somewhere around 1880. The story was told by Mrs. Asbury Rogers to her cousin, Rachel Ellen Noland, an avid oral historian. Mrs. Noland repeated the story to her granddaughter, Pauline Noland Rogers. As Mrs. Rogers remembers:

"There were two men coming up the road in wagons

when they saw the church was on fire. They rushed in, hoping to be able to save some of the furnishings. They were carrying out the pulpit when the top part of it fell off. I believe it was slanted and it set on top of the other part. One of the men grabbed for it, almost causing the other fellow and himself to be burned up. They lost the top, but the cabinet part and some song books were saved.

"The cabinet has been in the vestibule of Mount Zion ever since I can remember. It was too big to use as a pulpit when they put in the communion rail years ago. It's made out of solid walnut. My grandma told me not to ever let them get rid of it, because it's the oldest thing in the church."[18]

"Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation." Isaish 2:16

Mount Zion was the first brick church in Crabtree and one of the first in Haywood County. It was to be referred to as "The Brick Church" for many decades. Early 1881 was evidently the beginning date of the brick-making, for it took a long time to make enough brick by hand to construct walls three and four brick deep.

The brickyard was near the main road which passed in front of the church. There the men of the church toiled with others of the community for months - digging, mixing, shaping, fixing - growing closer in friendship and understanding. The hole from which the clay was taken was visible for years and years.

The scene was a busy one! Horseback riders trotted by, calling out greetings to the laborers. Wagons rumbled past, laden with corn or wheat to be ground into meal or flour. Now and then, a small lad on an errand would linger, round-eyed and open-mouthed, to watch the fire-curing of the brick, or to help unload a sled of wood for the fire. Other children and adults scurried back and forth between home and the work-site, carrying food and drink to the thirsty men during the summer and hot coffee in the cooler months.

Ector McCracken was a teenager in 1882 when the church was built. He later told many stories about helping with the construction to his friend Robert "Bob" French Rogers, who was born that year.

"Ector never got anything wrong in numbers or figures," Mr. Rogers said many times before he died in 1979. "He told me that the church was built the year I was born, and that Uncle Milas Kirkpatrick, Uncle Taylor Kirkpatrick, Uncle Columbus Rogers, and my own father, Asbury - he died when I was seven years old - helped work on the church. They helped the Shanks boys build it...and Uncle Mark McCracken gave the land for the church."[19]

John Glance, Jess Bradshaw, and Zel Smathers, son-in-law of Columbus Rogers, were some of the other members who helped. John Rogers, seven year old brother of Mr. Rogers, along with John Kirkpatrick, Wilson Kirkpatrick, and Charlie Kirkpatrick were among the boys who carried food and water to the workmen.[20]

Little Jeanie Rogers, daughter of Columbus, was one of the girls who carried water and coffee. When she was grown, she liked to tell her children, and later, her grandchildren about seeing a large snake at the "Big Rocks" when she was on such an errand.

Addie Kirkpatrick, daughter of Milas, related a similar story to her children. When she saw a copperhead stretched out on the "Big Rocks", she was very frightened and ran to tell the workmen. They all ignored her except "Uncle" Pal McCracken.

Taking the child by the hand, he led her back to the spot - and, sure enough, the snake was there.

"I'll never forget him," Addie said, "because he was the only one in the whole crowd that believed me."[21]

Connaree Highfill remembers her father, Lawson Kirkpatrick, telling of his involvement:

"My father, when a 'late teenager', did his first really thrilling church activity at Mount Zion Church. His task was to go up and down the Valley of Upper Crabtree Creek, collecting money for the roof (cover) of the New Brick Church. He was quite successful. I remember only a few of the donors' names -- 'Uncle' Mark McCracken, Great Uncle Milas Kirkpatrick, our cousin Mr. John Roger's father, and Mr. John Best's father, and others. Everyone whom he contacted paid some on it. My father loved the work of the church all his active life...as a young man he served as Superintendent of the Mt. Zion Sunday School."[22]

The names of the brickmasons have been confused with the passing of time. Joe and Adrien Schenck or "Shank" were assumed by many people to have been the masons since they worked in the Waynesville area at the turn of the century and later. However, Joe was only three years old in 1882 and little Adrien was only one. According to the 1880 census, Samuel, their father, and John, his father, were the only brickmasons in Haywood County with the name of Shank.

It is logical to assume they were the ones who worked at Mount Zion. John, who was sixty three year old in 1880, had been born in Virginia, but lived in Tennessee when Samuel and daughter Mary Ann were born. Samuel, who was twenty four years old in 1880, married a Haywood County girl, Anne Rhinehardt. Eventually, the original spelling of "Schenck" was reclaimed by family members.[23]

The new church was built only a few yards away from the log church. The site was owned by Mark and Sophia McCracken, part of the old Russell McCracken place.

Mr. McCracken posted a bond of $40 in the office of the Clerk of Superior Court in 1883, "to be void when I shall make or cause to be made a good and sufficient deed of conveyance for the following piece of land to Winfield Ferguson, J.T. Kirkpatrick, and A.T. Rogers, as Trustees, to Mt. Zion Church M.E. Church South, deed to be made upon payment of twenty dollars."[24]

The document was filed for registration in 1885 and finally registered in 1886. The deed for the three-eighths of an acre lot was made in 1884 with D.C. Howell, W.T. Ferguson, J.T. Kirkpatrick, J.L. Ferguson, J.M. Boyd, Lawson Messer, and Charles B. Roberts listed as trustees. The Church now owned two and a half acres of land.[25]

The building contrasted greatly with the old one. Its shape was rectangular with straight, simple lines. Four clear, sparkling glass windows were set into each of the two side walls. Wooden shingles covered the steep roof. There was no bell tower or steeple at that point - they would be added later. Two sets of narrow, double doors provided separate entrances for men and women. The lower walls were very sturdy, with solid brick, four thick, forming them.

Inside, plaster covered the brick to form smooth, plain walls. The floors were made of wide pine planks. Kerosene lamps set in a metal frame surrounded by a glass shade and trimmed with glass fringe were suspended from the ceiling. A stove stood in the center of the aisle near the chancel, its long pipe piercing the roof almost at the ridgecap. Though its heat was meager in the cold winter months, it provided some warmth for those who sat close by. An organ, now owned by Mrs. Gladys Neal of Farrogate, Tennessee, stood at the front.

The pews on the left were occupied by the men, while the women sat in the ones on the right. They were made out of two poplar boards and turned over easily, according to R.F. Rogers.[26] They were replaced in 1895 by oak benches made by Johnny Glance, John Best, and Pink McCracken, and served for seventy eight years.[27]

In the spring of 1890, neighboring Rock Springs Baptist Church, which had been established in 1884, burned.

"Our neighbor Mount Zion M.E. Church was very helpful during this struggle, offering their church building for our Sunday School and Church services, which was greatly appreciated," writes Franklin McCracken. "Each church had preaching services usually twice each month at different times, so we could serve with each other, giving us a preaching service each Sunday...we were able to come back to our church in 1893..."[28]

Francis McGee Davis, former legislator and county sheriff, often visited his daughter, Mrs. Asbury Rogers, on Upper Crabtree. An entry in his 1892 diary reads: "I and wife and two little granddaughters went to Crabtree to daughter Lorena's." The next day, Sunday, he wrote, "Came home. Stopt at church at Mount Zion. Took dinner with M.A. Kirkpatrick."[29]

Three Sunday School record books containing the names of members, visitors, attendance figures, and financial information from 1894 to 1914 have revealed information about the turn-of-the-century activities at Mount Zion. The following entries are taken from these books:

"June, 1894. Sunday School was postponed June 3rd on account of a session of 'love feast.' Also Quarterly meeting and Quarterly Conference. This June 3rd. J.R. Kirkpatrick, Secy."

"Mt. Zion S.S. met June the 17th, 1894, in the absence of both the Supt. and Asst. Omission was made of the general order and the school proceeded with the lesson. Several new scholars joined the school. After the lesson Bro. McGee delivered an excellent sermon to the young folks principally. Doxology, Bendiction and dismission following. J.R. Kirkpatrick, Secy."

"Sept. 8, 1894. The Brethren of R.S. and Mt. Zion Churches met at R.S. Sun. Aug. 26 and organized a prayer meeting. J.T. Kirkpatrick and J.L. Chambers appointed Superintendent. J.F. Rogers, Secretary. The following joined: J.L. Chambers, J.N. McGee, M.A. Kirkpatrick, M.B. Rhodes, Ganes Furr, J.H. Sandford, W.C. Smart, G.P. Messer, R.L. Rogers, A.F. Whitley, O.O. Sandford, R.L. Liner, James Bryson, J.M.L. McCracken, H.W. McCracken, A.P. Liner, Maggie McCracken, Clara Haynes, Celia Haynes."

"April 16, 1899. M.A. Kirkpatrick S. Supt. Amount of literature ordered for the year: 24 Sen., 12 Int, 3 Lesson Paper. Cost of same $5.00."

"Feb., 16, 1908, J.B. Best, Supt. opening song: 180, All Hail the Power of Jesus' Name. Officers and Teachers present: 2; Absent: 3. Scholars present: 21; absent: 27. Scripture lesson: John IV 43-54. Subject: Jesus Heals Nobleman's Son. Collection: 18 cents. Weather: Bright but roads very muddy and frozen. Remarks: Some tardy, some did not come at all."

Somewhere between 1896 and 1906, John Best and Pink McCracken combined their woodworking skills to make a communion rail. They lined the alcove, and probably the ceiling, with narrow pine paneling. Each window was trimmed with the same wood. It may have been at this same time that Mr. McCracken made the pulpit still owned by the church.[30] Although he was a Baptist preacher, his wife, Addie Kirkpatrick, had attended Mount Zion prior to their marriage.

The organ was sold to Philete McCracken during this time, and a new one purchased.[31] Lizzie Rogers was one of the organists and taught many new songs to the congregation. Esther Rogers and Grace McCracken were later organists.[32]

THE BELL

Major Benjamin Kirkpatrick contributed a bell to the church in 1907. There had been no bell for the first twenty five years and young Ben was determined to buy one. Evidently, the church was very important to him because he had served as secretary of the Sunday School when he was only seventeen. While he was in the Carribean during the Spanish-American War, he contracted tuberculosis. As the disease weakened his body, he grew afraid he would not live long enough to see a bell installed. But, only a few months before he died at the age of thirty, the bell rang out and his dream was fulfilled. On the morning of his funeral, November 8, 1908, Sunday School was suspended and the bell tolled continually until a procession of horses and buggies a mile and a half long reached the church.

The bell tower was damaged only a few years later, perhaps by the wind. John Best and Jesse Davis donated their time and talents to repairing it, as well as mending the foundation.[33]

Mount Zion housed a community school in 1914-15. A dispute among neighbors resulted in several children being pulled out of the Rock Spring School and a school being set up in the church. John Ferguson, son of Winfield Ferguson, and a previous Sunday School Superintendent of Mount Zion, was chosen as the teacher. When his father was seriously injured in a barn fire, he had to resign from the position and Monnie McCracken was asked to take his place.

"I'll always remember that we had the school here the year Mr. Winfield Ferguson died," Monnie recently said, pointing to the stained glass window that is a memorial to the former trustee. "They talked me into taking his son's place as the teacher when he got burn so bad."

"We had a stove up there in the front of the church and the pipe went straight up through the roof," she added. "One day it caught the roof on fire and the boys had to carry water from the creek to put it out!"[34]

"I got the thrashing of my life in here," chuckled Dwight McCracken, her brother. "One day at dinner my brother and I had a rabbit cornered in a log across the creek, when the bell rang for us to come back in for class. Well, we didn't want to lose that rabbit because we knew we could trade it down at Claude Williamson's store for a sack of candy. So we were late. When we finally got here, the school committee -- Mr. John Rogers and

some others -- were here, and they stood and watched us get our lickings. That made it hurt much worse!"[35]

"John Reno used to come up to Rock Spring Church and teach singing school in the early spring or summer. It would last a week or two, and everybody would go. We'd take our lunch with us," remembers Hilda Luther. "Quick as church was over, if one church didn't have preaching, everybody would walk to the other church."

"Yes, and when we had revivals, Uncle Hosea Mauney would come over from Hyder Mountain and stay at our house," Monnie adds. "He would help with the revival. I remember him shouting 'Amen' a lot! He had to walk all the way over here."[36]

"In the summer, a group of us -- say the Ladies Sunday School Class and the girls -- would get together and walk to the Bald or to Canton Gap. We'd take our dinner and go all over the mountain. Sometimes it would be a group of young people, and a chaperone would go with us."

It was customary for whole families to go home with another family after church for Sunday dinner. Most of the food preparation was done on Saturday, with very little cooking on Sunday. "We never knew how many to expect for dinner," Monnie recalls, "but it would be a wagonload or two. We younguns would play all evening."

She remembers that before church each Sunday, some of the girls would take a large glass pitcher to the spring near the Big Rocks (where Robert Shook's barn is now). After filling it, they carried it back to the church and placed it on the pulpit. Finally, someone stole the pitcher along with the pulpit Bible. The preacher remarked, "Well, I hope they open up the Bible and read it!"

One special activity Jim Best tells about is the collecting of money and goods for the preacher. One of the members would drive a wagon from house to house, gathering hams, corn, canned foods, potatoes, hay, or whatever else people had to offer in lieu of money. John Smith and Wilson Kirkpatrick were among those who performed this service.[37]

THE WESLEY BIBLE CLASS

A Wesley Bible Class was organized a little later in 1914. The young people of the First Senior Class of the Sunday School met on Sunday morning, May 4th, and elected the following officers for the new group: Miss Lillie Ferguson, teacher; Ray Best, president; Frank Rogers, vice-president; Awa McCracken, secretary treasurer; Esther Rogers, Claude McCracken, and Monnie McCracken, membership committee; and Fay Best, Hilda McCracken, and Marion McCracken, missionary committee. "All in One" was chosen as their motto, purple and gold were selected as the colors, the pansy became the class flower, and "America, the Beautiful" was named the class song. Even two cheers were agreed on in July:

No. 1	No. 2
Wesley, Wesley,	Hip, rah, ree
Is our yell.	Who are we?
All we do,	We are the Wesleys
We do it well.	of Crabtree
Stand us on our heads	We stand for truth
Stand us on our feet,	And beauty, too.
Wesley, Wesley,	From the depths of earth
Can't beat!	To the azure blue!

Other members of the class included Willie and Annie Best, Harley Clark, Thomas Ferguson, Elfleda McCracken, Iva and Grady Rogers, and Maude and Esther Wright.[38]

Miss Lillie, a serious Bible scholar, was instrumental in organizing the class. Because of

her excellent education, she could pronounce all the difficult Bible names and was a fine teacher, recalls Monnie James.

The wooden shingles of the church roof and the tall, octagonal steeple had badly deterioated by the beginning of the thirties. Rob Davis, with the assistance of young Hiram McCracken, removed the roof and installed one of metal. The steeple was torn down and the bell tower repaired. Rob and Hiram turned a cross on a lathe to top the belfrey. The old steeple, as remembered by Hiram, is pictured on the cover of this book.[39]

A few years later, when Cassius Rogers belonged to the MYF, the members of that youth group held ice cream suppers to raise money to help purchase part of the communion service. They also sold a walnut tree to help buy a piano for the church.

Times were hard in the thirties, and the church income was low. The Sunday School offering for Oct. 29, 1933, was one cent, even though sixty one members and a visitor were present. The total income from the six classes during January to November, 1934, was $1.61.

WORLD WAR II

Upper Crabtree sent sixty five young men to the armed forces when World War II struck. An "Honor Roll" of their names was hung at Mount Zion, for many fellows attended church there or were members John, Howard, and Roger Best; John Glance; Joel Blaine James; Taylor and Harry McCracken; Charles Ross; Zeb, Jack, Hugh, George, Russell, John and Edwin Rogers; Bobby Ferguson; and Russell Luther.

A community dedication service was observed at Mount Zion on October 10, 1943, with the following program:

Hymn 283: "America".....Congregation
Prayer.....Rev. R.P. McCracken
Scripture.....Psalm 121
Introduction to Speaker.....Rev. W. Grady Burgi
Address.....Dr. E.P. Billups
Dedication Service
Hymn 282:"Star Spangled Banner".Congregation
Benediction.....Dr. Billups
Children Unveiling Flag.....Patsy McCracken
Billy Best

Once the war was over and the economy revived, changes were made to improve Mount Zion. Double doors were installed to replace the separate entrances in 1952. A vestibule created walls for two classrooms. The ceiling was lowered to conserve heat, and a gas heater replaced the wood stove. The course of the communion rail was altered, and a gray tweed carpet was chosen to cover the center aisle and the chancel.[40]

The most dramatic change was in the windows. Simple, yet beautiful, stained glass windows replaced the clear ones, and two were added to the front of the building where there had previously been no windows. They were given in memory of J. Taylor, Sarah, and Ben Kirkpatrick; Milas, Laura Ann, and Dr. Willie Kirkpatrick; John and Nora Kirkpatrick; John B. Best; Columbus and Emeline Rogers; Asbury, Lorena, and Mary E. Rogers; James Marion, Elizabeth, and William Lafayette McCracken; Winfield, Mary Jane, Lula Anne, and Ina Ferguson; Imogene, David, Sara, and Joel B. James; Henry and Matilda Smith; and Ellen McCracken.

Outside, the road to the cemetery was paved by the Community Development Club. Herschel Rogers planted a boxwood on each side of the steps, and some other minor landscaping was done. The boxwoods thrived in spite of the children jumping over them and swinging their feet through the branches!

A new parsonage for the Crabtree Charge was built during the fifties and Mount Zion's members worked hard raising money and helping build the modern brick home for their pastors. Under the ministry of Rev. Lonnie Davis, it was both built and paid for. On June 30, 1957, the parsonage was dedicated to "Faith, Hope, and Love...in recognition of the blessings of Almighty God." Rev. R.J. Hahn was pastor by that time.[41]

A major change in parking arrangements was made at Mount Zion in the sixties. Nyal Plemmons was hired to bulldoze out a parking lot at the site of the old log church. An entrance was built at the western end of the lot, as well as at the eastern end near the church.

By the 1970's more changes were taking place. Four-foot-high paneling was installed around the walls to facilitate the installation of electric baseboard heat. The old piano was sold and a new one given as a memorial. When oak pews were purchased, matching pulpit furniture was contributed. Additional brass altarware items were donated, as were paraments which were handmade by Helen B. McCracken.

Today

THE FELLOWSHIP HALL AND EDUCATIONAL BUILDING

Dreams of a fellowship hall and classroom building began many years ago, and a building fund that grew slowly was set up. During 1979 and 1980, the dreams turned to decision and plans were formulated. By July, 1980, an architect, Robert Moody, of Waynesville, had been named to design the new structure and plans for finance were implemented. A ground-breaking ceremony was held in November.

Meanwhile, several improvements were made to the church building. The exterior was painted, roof repairs were made, and the belfrey was covered with aluminum siding. Harley Tate constructed a new cross for the top of the belfrey. The steps were covered with brick, the old walk repaired, and two new ones were poured.

The fellowship hall, kitchen, two bathrooms, and a storage room were built adjacent to the church in 1981, after a well was drilled. Paul Smart, a former member, donated his services in March to bulldoze out the site. Terry Rogers led the building crew of Don Crawford in the construction. He was assisted by Roy Howell, Jack Ledford, and Bruce Crawford. Tommy Carpenter and Ted Reeves aided in the masonry, and Clay Woody installed the plumbing. The application

of Radex to the ceilings and the walls of the fellowship hall was done by Jack Grant and his son. Don Crawford built the kitchen and bathroom cabinets with walnut lumber given by Terry Rogers, and made two large storage cabinets for the hall.

John Rogers led in the installation of the solar heating system, which is supplemented by a wood heater. Harley Tate, Chairperson of the Building Committee, served the building crew in multiple ways, especially by delivering materials to the worksite. John Best designed and directed the landscaping project.

The Committee on Furnishing and Decorating was led by Eva Tate. Other people of Mount Zion performed hours of volunteer labor and planning. Setting out shrubbery, ditching, grading, cleaning, and sowing the lawn were among the tasks they carried out.

The building was largely financed by pledges and gifts of members, friends, relatives, and descendents of former members. The Duke Endowment Fund provided a third of the money, and the Waynesville District Mission Society made a generous donation. Renée Roger contributed a drawing of the church that was reproduced for one fund raising project. Virginia Best served as Church Treasurer during this time.

An open house was held in the new building on Sunday afternoon, December 14, 1981.

A "COMING HOME"

Don Bryant, a descendant of Columbus and Emeline Rogers, came to Upper Crabtree seeking information about his roots in the autumn of 1980. When he noticed the name of John Rogers on a list of church officers posted in the vestibule of Mount Zion, he realized John was possibly a cousin named for his own great-great grandfather. Returning home to Anderson, West Virginia, he excitedly called John, who responded with warmth and enthusiasm, and a friendship was begun.

As Mount Zion had been a part of the lives of Don's grandmother and his great-grandparents, he wanted his relatives in Virginia and West Virginia to journey to Crabtree and to worship where their ancestors had worshipped. He particularly wanted to bring his eighty two year old mother, who had moved away as a very young child. So, in October, Don, his mother, and twenty-two family members came to Mount Zion for a "coming home." Don, a licensed lay speaker, addressed the large congregation of members, relatives, and former members with a thrilling message of love for Jesus Christ and his fellow man.

After the worship service, the group traveled to Antioch Baptist Church where other relatives joined Mount Zion in spreading a covered dish luncheon.

The Sunday School has always been an extremely important part of Mount Zion. The organization has varied according to the age levels and number of persons enrolled. Currently, all the adults meet in one class; they use the International Sunday School Series. The children meet in four classes. A Vacation Bible School is held for them each summer, with others from the community joining the sessions.

The Mount Zion Choir was reorganized in 1979 to provide music for both the worship and Sunday School services. The members go caroling in the homes of the elderly and the shut-ins each Christmas. They join with the Crabtree Church Choir for special services and revivals.

A chargewide unit of United Methodist Women was organized in 1977. The group meets monthly, with most of its funds going to mission projects. The men of the charge formed the United Methodist Men in 1981. They meet monthly for a meal and a program.

A number of Bible Studies have been held on a chargewide basis during the past two decades, as have revivals and youth activities. A series of Christian growth services have been held during the fall for the past five years. Mount Zion members also participate in an ecumenical revival each spring, and take part in a Community Sunrise Service held at the Upper Crabtree Cemetery on Easter morning.

Mount Zion has responded generously to calls for financial help from agencies of the Methodist Church over the years, especially those calls involved with mission -- UMCOR, Church World Service, etc. One member, Terry Rogers, has twice joined volunteer work teams from the WNC Conference to help build new churches and a school in Haiti and Puerto Rico. He also helped construct a building at Hinton Rural Life Center, a Southeast Jurisdiction Retreat and Training Center.

For the past two years, Harley Tate, another member, has served as the delegate from Crabtree Charge to the WNC Annual Conference.

THE FUTURE

As Mount Zion neared its hundredth year, John Rogers generated the idea of applying for nomination of the church building to the National Register of Historic Places. A history was written and submitted to the North Carolina Department of Cultural Resources. The church was approved for nomination in April, 1981, by the State Professional Review Committee of the Division of Archives and History. It is hoped that the nomination will be accepted by the National Register in time for the Centennial Celebration which is planned for the summer of 1982.

The members of the church eagerly look forward to the Centennial Celebration for all former members, friends, relatives and others will be invited to worship together and share in memories of the past. Music, special services, an audio-visual show, and picnics are among the events being planned. A great time is anticipated.

Another special event planned for the summer is the annual McCracken Reunion. This will be the first time it has been held at Mount Zion. The proximity to the cemetery where pioneer settlers Joseph and Sarah McCracken are buried makes the location appropriate for the family gathering. As noted earlier in this history, both sites for Mount Zion were once owned by McCrackens.

Another dream of Mount Zion's members may be actualized during the next year or two. Plans to put a new roof on the church and to replace or paint the ceiling are now being formed. The badly peeling plaster may be removed from the interior walls and replaced with Radex, the material used on the walls of the fellowship hall. The estimated minimum cost of the project is $12,000.

Mount Zion has endured while other buildings and institutions around her have crumbled and fallen or have been torn down in the name of progress. For a hundred years, this building has symbolized the Christian faith to the people of the coves and the creeks of Upper Crabtree. May she ever stand thus, a real and vibrant monument to the past, the present, and the future!

FOOTNOTES

1. Joseph McCracken, Deed dated Oct. 28, 1850. (Register of Deeds of Haywood County, N.C.), Book F, pp. 447-48.

2. W.C. Allen, Annals of Haywood County 1808-1935 (Spartanburg: Reprint Co., 1977), p. 222.

3. R.N. Price, Holston Methodism From Its Origin to the Present Time (Richmond: Smith and Lamar, 1913) Vol. I, p. 150.

4. Ibid., IV, pp. 415-419.

5. General Minutes of the Holston Conference (Methodist Episcopal Church, South, 1850).

6. Franklin Y. McCracken, The McCrackens of Haywood County, North Carolina (Waynesville: Atlas Press, Inc., 1946), p. 26.

7. Allen, pp. 279-80.

8. Quarterly Conference Minutes of the Waynesvill Circuit, Holston Conference, 1862-1882. Microfilm owned by General Commission on Archives and History, United Methodist Church.

9. Ibid.

10. Ibid.

11. Ibid.

12. Ibid.

13. Ibid.

14. Ibid.

15. Ibid.

16. Bransom's North Carolina Business Directories, "Haywood County: 1860-1870."

17. W. Clark Medford, Land of the Sky (Asheville: Miller Printing Co., 1965), pp. 50-51.

18. Interview with Pauline Rogers, Jan. 2, 1982.

19. Hazel Chapman. Unpublished manuscript of conversations with R.F. Rogers: 1973-79.

20. Helen B. McCracken, "Mount Zion Is Among Haywood's Oldest Churches," Waynesville Mountaineer, Nov. 17, 1976.

21. Interview with Louise Randleman, July 19, 1981.

22. Connaree Highfill, letter dated Feb. 23, 1981.

23. U.S., Bureau of the Census, Census of 1880.

24. J.M.L. McCracken, Bond, dated August 7, 1883, Book U, p. 319.

25. Ibid., Deed dated April 27, 1889, Book U, pp. 420-21.

26. Chapman.

27. Helen McCracken.

28. Franklin McCracken, pp. 14-15.

29. Francis McGee Davis, personal diary, 1884-1894.

30. Interview with Johnny Best and James Best, Dec. 13, 1981.

31. Interview with Gladys McCracken Neal, July 19, 1981.

32. Interview with Monnie James and Hilda Luther, March 1, 1981.

33. Helen McCracken.

34. Interview with Monnie McCracken, Dec. 1981.

35. Interview with Dwight McCracken, Dec. 1981.

36. Interview with Hilda Luther and Monnie James, March 1, 1981.

37. Interview with Jim Best, January 22, 1981.

38. Awa and Monnie McCracken, Wesley Bible Class Minutes, 1919-1920.

39. Interview with Hiram McCracken, Feb. 13, 1982.

40. Interview with Cassius Rogers, Nov. 1980.

41. Interview with Pauline Rogers, November 28,1981

IMPORTANT PEOPLE

OLDEST REGISTER OF MEMBERS

These names are listed in the order given in the oldest register of membership owned by the church - the 1910's, the 1920's, and the 1930's. Some of the people listed had moved their membership or were deceased, but their names are included here.

M.A. Kirkpatrick, L.A. Kirkpatrick, J.T. Kirkpatrick, Elizabeth P. McCracken, Harriet McCracken, Emeline Rogers, Polly Smith, Henry Smith, Jane Ferguson, Lorena D. Rogers, P.L. McCracken, W.L. Ferguson, P.J. McCracken, Robert Lee Rogers, Alma L. Penland Watkins, Martha E. McCracken, James McCracken, Lawson Kirkpatrick, Willie L. Kirkpatrick, Sarah Kirkpatrick.

Jennie Terrell, Ellen McCracken, Addie McCracken, Rachel Patton, Ben H. Kirkpatrick, John R. Kirkpatrick, John F. Rogers, Jennie Best, Wilson Kirkpatrick, James B. Bradshaw, Lena McCracken, Mrs. E.E. Best, Maggie Kirkpatrick Long, Sallie McCracken Clark, Ida McGee, Cleveland Kirkpatrick.

Hattie K. McCracken, French K. Pheiffer, Nora P. Kirkpatrick, Hiram Kirkpatrick, Handy Kirkpatrick, Robert R. Ferguson, Georgie Bradshaw, Doshia Bradshaw, Addie Kirkpatrick McCracken, John Best, John C. Ferguson,

William L. Bradshaw, Mrs. Mary Rogers, Mrs. Catherine Thompson, Dezzie McCracken, Lizzie F. Hickish, Hermas McCracken, John Glance, Mrs. John Glance, Ralph Glance, Maude Glance, May Glance Bryson.

W.L. McCracken, Elizabeth Rogers, Lillie Ferguson Ross, Myrtle Proffit, Cicero Grasty, Amanda Keith Green, Ethel Glance, Mattie Smith Overman, George Brock, Horace C. McCracken, Boone Rogers, John Smith, Cenie Smith.

Agnes Rogers, H.W. McCracken, Elizabeth L. Reeves, Annie Kirkpatrick, Mazie Kirkpatrick, Jessie Bradshaw, Mrs. Lou Bradshaw, Tom Ferguson, Martha Smith, Mrs. John C. Ferguson, Mrs. Robert Ferguson (Lula).

Cassius C. Nichols, Henry W. Carver, Amy Wright, Mrs. C.S. Smith, Mrs. J.J. Wilburn, Helen Wilburn, Mrs. Ina Ferguson, Alberta McCracken, Elfleda M. Coakley, Mary Wilburn, Faye Best Cole, Esther Rogers, Iva Rogers.

Mrs. Maneese M. Rogers, Frank L. Rogers, Maude Wright, Elizabeth Annie McCracken, Harry F. McCracken, Mildred K. McCracken, Zeb Rogers, Clara M. Rogers McCracken, Jessie B. Rogers, Hilda M. Luther, Monnie M. James, Laura E. Thompson.

W.H. Rhineheart, Betsy Ann Rhineheart, Marion Friend, Gladys McCracken, Bernice Crawford Sandford, Helen Rogers, Mrs. Taylor McCracken, Lorena Rogers, Sara Jane McCracken, Annie Lou Ferguson, Iva Ruth McCracken, Mrs. Robert Rogers, Mrs. Matt Davis,

Mrs. Homer Crawford, Grace McCracken Noland, Ruby Crawford, Maggie McCracken, Georgie Rae McCracken, H.W. Ross, Mrs. Ellis Smart.

Davis Rogers, Hazel Rogers, Sammie McCracken, Mrs. J.B. James, Herman Duckett, Mrs. Herman Duckett, Evelyn Crawford, Cassius Rogers, Herschel Rogers, Buford Ferguson, Robert Thompson, T.P. Wilson, Mrs. T.P. Wilson, Mr. M.B. Reeves,Sr., M.B. Reeves, Jr., Russell Luther.

Helen Best, Elizabeth Rogers, Wilma Crawford, George Rogers, Christine Rogers, Lucy McCracken, Eva Jane Rogers, Betty Rogers, Adeline Rogers, Russel Rogers, Taylor Rogers, Bobby Ferguson, Walker Williamson, Charles Ross, Julius Ross, Louis Williamson, Jack Rogers, David Smart, and John Rogers.

SUNDAY SCHOOL ENROLLEES 1894-1899

Senior Classes A and B

J. Taylor Kirkpatrick, Milas A. Kirkpatrick, John L. Whitlock, Winfield Ferguson, and Jess Bradshaw, Teachers: Mrs. and Mrs. G.B. Scott, Lawson, William Lee, Ethel, Maggie, Jennie, Addie, John R., Charles and Mrs. Milas Kirkpatrick; Nora, Mary Lee, Esther, and Mr. and Mrs. John F. Rogers; Mrs. Emma Smith; Will Robert Baldwin; Bettie (Mary Elizabeth), Philetius, W. Lafayette, C. Hermas, and Harriet (Mrs. Palmerston) McCracken; Ceaphus Morton; J. Robert Terrell; James Silvers; Whip Smart; Charles, Imogene, Dock, and Browny Rhinehart; Mack Holcomb; Weldon Edwards; Katie, Silas, and Willie Smith; John and Jeanie Best; Robert Hipps; Mrs. J.L. Whitlock; Ebed Ferguson.

Intermediate Class

Horace and Cumi McCracken, Lawson and Ben H. Kirkpatrick, and Mary Rogers, Teachers: John and Robert Ferguson; Georgia and Ida Bradshaw; Jessie and Willie Whitlock; French, Wilson, Handy, Hattie, and Ada Kirkpatrick; John Smith; Thomas Rogers; Amantha Edwards.

Illustrated Lesson and Our Little People Classes

Ellen, Rachel, and Mrs. J. Taylor Kirkpatrick, Teachers: Hiram, Mazy, Myrtle, Cleveland, Lizzie, and Annie Kirkpatrick; Robert F., Boone, Flora, and

Lizzie Rogers; Robert, Mary, Oma, Carl, and John Whitlock, Jr.; Myrtle, Will, Malloy, Dezzie, Docia, and Dollie Bradshaw; Amanda, Vegie, May, Fannie, and Lillie Scott; Alonzo and Ivy Smith; Lee Silvers; Lizzie and Lillian Ferguson; Mattie Rhinehart; Cicero, Jarvis, and Minnie Grasty; Thomas McCracken.

Others, Class not known: Minnie and Fannie Smart, Amelia Kirkpatrick.

ADDITIONS TO SUNDAY SCHOOL, 1902-1917

Adult Classes

Lawyer McCracken (Fate), J.F. Rogers, Prof. Kirkpatrick, John C. Ferguson, Teachers: John, Ralph, Maud, and May Glance; John J., W. Henry, Leola, Carlos Carver; Palmerston, Alma, Sallie McCracken; Leo L. Duncan; J.W. Best; Charles Bennett; Nick Medford; Prof. Newton; James Bryson; Emma and Cecil Patrick; C.D. King; James Williams; Robert and Ellen James; Grover, Lillie, Cora Gillett; Robert, Esther, Amy Wright; Mr. and Mrs. Cassius C. Nichols; Mrs. and Mrs. J.H. McGhee and Manson; Mrs. Boone and Mrs. R.F. Rogers; Green Berry Rathbone; Frank and Helen Huff; Mrs. Robert Ferguson, Georgia, and Myrtle Ferguson; Mark Thompson; Mr. and Mrs. R.A. Sharp; Mr. and Mrs. John T. Smith; Burder and Charley Smith; Mrs. J.J. Wilburn; Byron Wilburn; Mrs. Will Bradshaw; Etta and Bertie Davis.

Hattie, Lizzie, Mazy, Handy, and Mrs. Taylor Kirkpatrick, Ellen McCracken, and Myrtle Ferguson, Teachers: Helen, Paran, and Mary Wilburn; Maudie and Frankie Wright; Champ Kitchen; Manson Haney; Maud, Edmond, Lela, Bernace, Winford, Dewey, Grady, and Atha Carver; Roy, Samuel, Ruth, Pearl, and Lucy McGhee; "Master" and Sallie Smith; Effie, Rachel, and Bennie Holcombe; Lela Thompson; Wilma, Rachel, and "Baby" Bradshaw; Glee and Harley Clark; Wilma, Ward, Mary Dare, Lucille, Lorena, Benjamin, Ruth, John Way and Margaret F. Kirkpatrick; Ray, Fay, Annie, Hugh, John, Jr., James, Willie, Howard, and Sam Best; Thomas and Albert Ferguson; Elizabeth, Harry, Handy, Dwight, Marion, Hilda, Awa, Monnie, Hiram, Winnie, Denny, John Taylor, Blake, Elfleda, Alberta, and Mildred McCracken; Minnie Patrick; Loyce and Riley Ferguson; Edna and Alden Duncan; Lula and Nannie Whitlock; Winnie Grace; Cora Johnson; Bessie, Julie; Ethel, Ollie Glance; Herman Smith; Maggie, Claude, Nellie, Charlie, and Linton McCracken; Frank, Grady, Hugh, Zeb, Iva, Helen, Jessie B., Margaret, Clara, Esther Rogers.

Substitute Teachers: Ethel and Julie Glance; Bettie McCracken; John T. Smith; J.B. Best; Mrs. Ann, Mazy, Annie, French, and Nora Kirkpatrick; Lula, Myrtle Lillie, Lizzie Ferguson; Myrtle Bradshaw; Amy Wright; and Lizzie Rogers.

THE MINISTERS AND FIRST YEAR APPOINTED

Holston Conference, Asheville District, Waynesville Circuit

Edwin Wexler, 1850; J.C. Hydon, 1851; Benjamin H. White, 1852; Wiley F. Parker, 1854; Alexander F. English, 1856; John Reynolds, 1857; J.W. Bird, 1858; J.R. Long, 1859; George W.K. Green, 1860; D.R. Reagan, 1861; J.R. Long, 1862; James R. Ballew and/or George Spake, 1864.

Holston Conference, Franklin District, Waynesville Circuit

Thomas F. Glenn, 1865; J.W. Bird, 1868; Joseph H. Wiggins, 1869; C.B. Fugate, 1871; C.E. Wiggins, 1872; William M. Kerr, 1874.

Holston Conference, Franklin District, Haywood Circuit

J.R. Long, 1876; Jackson V. Brown, 1877; J.R. Long, 1878; J.A. Wiggins, 1879; E.H. Bogle, 1881; B.R. Phillips, 1882; W.M. Boring, 1883; T.F. Gibson, 1886; L.T. Cordell, 1888.

N.C. Conference, Franklin District

L.T. Cordell, 1890; R.H. Penland, 1892; W.P. McGhee, 1893; J.D. Buie, 1894; J.C. Mack, 1895; A.W. Jacobs, 1896.

W.N.C. Conference, Waynesville District

A.W. Jacobs, 1898; J.S. Ragan, 1899; T.F. Glenn 1900; J.C. Keever, 1901; J.A.J. Farrington, 1902; P.C. Battle, 1904; J.W. Kennedy, 1905; R.C. Kirk, 1908; J.F. Starnes, 1909; M.B. Ridenhour, 1910; G.W. Vick, 1911; R.C. Kirk, 1912; A.L. Latham, 1915; E.J. Poe, 1919; J.J. Gray, 1921; P.L. Terrell, 1922; Van B. Harrison, 1925; R.G. McClamrock, 1929; T.G. Highfill, 1933; W.M. Robbins, 1935 ; A.F. Phibbs, 1937; W.H. Nease, 1939; W.G. Burgin, 1942; W.M. Robbins, 1943; Mrs. M.D. Newell, 1945; C.O. Newell, 1950; A.R. Davis, 1953; Raymond J. Hahn, 1956; Billy M. Whitesides, 1959; Leon Larkin, 1960; William C. Clark, 1961; Luther McPherson, 1963; Glenn Stevens, 1967; P.F. Snider, 1968; M.B. Lee, 1969; Paul Barker, 1971; Arelin Freshour, 1972; Jack Waldrep, 1976; George Schreyer, 1980.

SUNDAY SCHOOL SUPERINTENDENTS

J.T. Kirkpatrick	1874-?, 1900
M.A. Kirkpatrick	1894 , 1899
W.C. Kirkpatrick	1895
C.S. Kirkpatrick	1902
W.L. McCracken	1909-1912
John R. Kirkpatrick	1912-1913
John C. Ferguson	1913-1914
John B. Best	1907-1909; 1916-1919; 1923-1924
John F. Rogers	1920-1922; 1925-1939
Robert R. Ferguson	1933-?
Jack Rogers	1950's
Herschel Rogers	1947-1962
Mrs. Cassius Rogers and Mrs. Phil Best	1962-1964
Edwin Rogers	1965-1966; 1967-1969
Terry W. Rogers	1966-1967; 1969-1979
John O. Best	1979-1980
Noland Hall	1980-1981
Harley Tate	1981-1982

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McCracken, Joseph. Deed dated Oct. 28, 1850. Register of Deeds of Haywood County, N.C., Book F, pp. 447-48.

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Personal Interviews

Abbott, Louise
Best, Jim
Best, John
Best, Margaret
Chapman, Hazel
Ferguson, Albert
Haynes, Edwin
Highfill, Connaree K.
James, Monnie M.
Luther, Hilda M.
Martin, Sarah Boone
McCracken, Dwight
McCracken, Hiram
Messer, Wilma B.
Randleman, Louise M.
Rogers, Cassius
Rogers, John
Rogers, Pauline
Rogers, R.F.
Yates, Pearl J.